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THE
CHRISTIANS
CARE FOR THE
SOULES safety:

OR,

The wofull losse of the Soule
Compared with
The vaine gaine of the World.

In a Sermon lately Preached by I O H N
DENISON Doctor of Divinity:
And one of his Maiesties
Chaplaines.

LONDON,
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THE
CHRISTIAN
CARE FOR THE

Souls of the Poor

The World in the Soul
Compared with
The Soul in the World



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To the Reader.



Christian Reader, the importunitie of some worthy friends, hauing preuailed with mee for copies of this Sermon, their iudgements for the vse of it haue made it publique. The subiect indeed is large, but my time allotted for deliuey was short.

A 3 accor-

THE EPISTLE

according to which I was
to contrive and contract my
Meditations. For what
is the allowance of an howre,
to speake of whatsoever is
under the Sunne?

Num. 134

5.28.

Yet as a few clusters of
grapes were sufficient to
shew by implication the de-
solate condition of the wil-
dernesse and to demonstrate
the riches of Canaan: so
these few *Lines* may in
some measure discover the
vanitie of this present life,
and manifest the excellency
of

TO THE READER.

of the soule; and consequent-
ly what great care is to bee
had and what good courses
to be taken for the preser-
uation of the same. This is
that **V**num necessarium,
that one thing which is need-
full; Which if a man ne-
glect, though Hee crowne
himselfe with Roses, & inioy
the confluence of all earthly
contents, yet is he misera-
ble and his case lamentable.
It were good for him if hee
had neuer bene borne: Or,
like the contemptible crea-
A 4 ture,

Luke 10.

Sap. 2.8.

Matt. 26.2

THE EPISTLES, &c.

himunpro
e datum
iccr. of
e Hogg.
finib. bon
s.

ture, had a Life onely in
stead of salt to prevent pu-
trifaction. If these brieft
meditations shal adde some-
what to thy Christian care,
it is what I desire of God,
to whose good blessing com-
mending both them and thy
selfe, I rest

Thine in the Lord,

I. D.



The Christians care, for the Soules safety.

MARK 8. 36.
For what shall it profit a man though hee
should winne the whole world; if hee
loose his owne soule.



THE Apostle Peter,
who vpon his wor-
thy Confession, Thou
art Christ the Sonne of
the liuing God, heard
that benediction, Bles-
sed art thou the sonne of Ionas: Vpon
his

his inconsiderat diswasion, *Be it farre from thee Lord; it shall not be so to thee,* heard also that sharpe reprehension, *Go behind me Satan.* Thus as good Lawes doe arise out of mens euill manners: So vpon Peters frailtie our Saulour takes occasion to deliuer this Caueat, *If any one will be my Disciple, let him take up his Crosse and follow me.* Now because this might seeme too bitter a pill to the weak stomakes of the Disciples, he shewes in the next words how dangerous it is to neglect the taking thereof. For, *Whosoever will seeke by shunning the Crosse to save his naturall life, shall lose eternall life; the folly and misery whereof hee propounds in these words. For what shall it profit a man to gaine the whole world, and to lose his Soule?*

In handling of which words I purpose, God willing, to obserue,

- | | |
|--------------|------------------|
| 1 The manner | } of the speech. |
| 2 The matter | |

For

For the maner, it is by way of Interrogation: and for the matter, it is by way of Comparifon, fetting forth the transcendent excellency of the foule aboue the whole world, and confequently the correfpondent care to be had for prefervation of it.

First, of the manner of the fpeech.

In Interrogations we are to confider the nature and ufe of them.

For their nature, they are commonly either vehement affirmations, or Negations.

Affirmations, as in that fpeech of Paul to Agrippa, *O King Agrippa beleeueft thou the Prophet?* For the Apoftle himfelfe makes answer. *I know that thou beleeueft.* Negations, as in that to the Romans, *Shall we continue in fin that grace may abound?* For Saint Paul alfo answers with vehemency, *God forbid.* And fuch is the interrogation in this place. When David faith in the 130. Pfalme, *If thou Lord fhouldeft marke iniquities!* O Lord who fhall ftand?

Chry-

Act. 26. 29.

Rom. 6. 1.

Pfal. 130. 3.

Pfal. 130.

Chrysostome saith thereupon, *Vtique ille nullus est*· surely, that *who is no body at all*: And so may I say of our Saviours words, *What should it profit a man though he should win the whole world, if he loose his soule?* *Vtique illud quid nihil est*, surely that *what is nothing at all*. It shall bee to him no true gaine, but a most lamentable losse.

The vse of Interrogations is to presse some matters of waight or difficulty vpon the heart and conscience of the hearer. And what thing is there of more waight then the soule? What more difficult then to win the affections of a carnall man from the loue of the world? Therefore this Interrogation chargeth the wordes strongly, that they may make a batterry in the heart of a worldling.

And indeed Interrogations are excellent to informe the iudgement, to continue the conscience, and to confirme the memory.

To informe the iudgement : for
they

Utiq;e
no body
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a man
world, if
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or dif-
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re ex-
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con-
for
they

they stirre vp the vnderstanding to
conceiue, and seriously to consider
what is spoken.

Therefore, whereas Almighty
God calsto *Adam*, *Where art thou?*
*Hast thou eaten of the Tree, which I for-
bad thee?* Saint Chrysostom calles this
Benignam interrogationem, a gracious
interrogation, by which God speaks
in effect to *Adam*, as Christ to the
Church of *Ephesus*, *Consider whence
thou art fallen.*

Againe, they are powerfull to con-
vince the conscience. Therefore *Mo-
ses* speakes thus to the children of I-
srael. *And now O Israel, what doth the
Lord thy God require of thee: but to
feare the Lord thy God, to walke in his
wayes, to loue and serue him?* Wherein
hee applies to their consciences, that
their hearts may giue an echo, whe-
ther Gods abundant fauours may not
iustly challenge an exact obedience;
as if he should say with the Prophet
Isaiah, *Thou man of Iuda, & thou inhabi-*

Genel. 3. 9.

Chrysost. in Gen.
t. om. 17.

Reuel. 2. 2.

Deut. 10. 12.

Esay 43.

sant

tant of Ierusalem, iudge I pray you betwene me and my Vineyard.

Eccles. 12. 11.

Againe, they are excellent to confirme the memory. *The words of the wise, saith Salomon, are like goades and nayles; they are like goades in piercing, and like nayles in fastening instructions in the hearts of the hearers.* And such is the forme of our Saviours speech: his interrogation is like a threed, whereby the Jewels of holy directions are tyed, lest the memory of the hearer, becoming like a leaking vessell, the same should bee lost.

And here behold the great Doctor, Christ Iesus, hath taught vs how to teach; that is, to take the best courses for pressing of our Doctrines vpon the soules and consciences of the hearers, not regarding so much to speake to a curious eare, as to a religious heart. *To whet and sharpen them* (as *Moses* speakes,) that they may pierce the hearts of our hearers, as *Peter* did the

1st Deut. 6 7.

Act. 2. 37.

the hearts of his happy conuerts. I doe not like those indigested meditations of meeretalking and Tautologizing preachers. I wish euery one to bee like a rich Marchant, and a good householder, that *brings out of his stocke and storehouse* things new and old; and I say with *Chrysostome*: though I regard not ydle affectation: yet I care not much for him that preaches without feeling and affection. What is a Rhetoricall flourish without substance, but a tinkling cymball? and what is a materiall discourse without forme, but a sword without a point? wee must therefore charge the Canons of our holy directions both with powder and shot, I meane with matters and forme, (in waighly cases especially), that *they may cast downe the strong holds of time*, and cause the hearer to fall downe on his face, *and worship God*, and say, *surely God is in these men*.

And here againe is vse of our Sauiours

Ne mihi proponis illum qui sine affectu philosophatur, Chrys. ad pop. Antioch. hom. 72.

Luke 8. 18.

Lev. 23. 27

Exod 38

Luke 2. 57.

ours exhortation, *Take heede how you heare*; for if Christ hath beene carefull to speake effectually, should not wee bee as carefull to hearken diligently? Wee must not bee like the houre glasse, which hath the sand running from one end to another. What we heare should not goe in at one eare; and out at another; neither should our hearts be like the anvil in beating backe the hammer of exhortation. But as *Moses* said of the burning bush, *I will turne aside and see this great sight*: So must wee retire our thoughts diligently: ponder and consider seriously, what is spoken, perswading our selues, that when matters of waight are thus vehemently urged, the Lord would haue vs entertaine them with our best attention, and lay them vp carefully in our hearts, as the blessed Virgine did the words of our Saviour for our salvation.

Thus haue I made the manner of
Christ

Christs speech, the gate into the City, the doore into the matter of my Text : that it may be as a preparatiue to stirre vp your hearts to a diligent consideration of these two mayne points.

1. The vanity of the world.
2. The excellency of the soule.

Of which I purpose to speake in order ; and from them to deduce this conclusion : *It is extreame misery and folly, euen for the gaine of the whole world, to lose the soule.*

And as in commerce and commutation men will consider seriously, & seuerally the worth of those things which are to passe in traffique, by buying or exchanging : so must we doe in this case, except wee will sit downe by the losse.

The world in Scripture is diuersly taken ; there is *sex mundi*, and *slos mundi* : a world of reprobates, and a world of the Elect. There is a world containning, and a world contained.

B

But

John 17.
1. Ioh. 2. 2.
Matth. 24. 21.
Math. 18. 7.

But in this place it is with the largest extent.

For here is both *Hæc fabrica quam videmus*, euen all h ut goodly fabrike which we behold, as Saint *Austine* calles the world; *πάντὸς κόσμου*, all that is in the world, as Saint *Iohn* speakes.

If I could set before your eyes all the world as it were in one Sunne-beame, as it is in that fabulous Dialogue concerning *Benedict*; If I could shew you in a moment, as Sathan did our Sauour, euen *all the Kingdomes of the earth, and the glory of them*, as it is in the sacred story; whatsoeuer is resyding vppon the ponderous center: whatsoeuer is included within the cōpasse of the vast circumference; this *ὅλον τὸν κόσμον* doth comprehend it. Cōcerning all which *Salomon* forth of his great wisdome and experience, hath giuen this brieft censure; *Behold all is vanity and vexation of Spirit.*

And

August. in
Psal. 34.

1. Ioh. 2. 6.

It is said he saw
all the world,
*videtur sibi vno
so oculo.* Greg.
dia'og. lib. 2.
cap. 31.

Math. 4. 8.

The whole
world.

Ecclesi.

And so must I, in viewing the vanities of the world, as *Pli'o Indeus* speakes, contriue a great picture in a litle ring, close vp a great building in a small modell, and set foorth the whole world in a litle Mappe. I may say of the worlds vanities, as Saint *Ambrose* of *Indithes* vertues, *It were a tedious taske to recon vp all*; consider some few of them.

Phil. Jul. de mundi fabric.

Prolixum est enumerare omnes cognoscere aliquas. Amb. de viduis.

And first, all things in the world are vaine, in respect of vse without a diuine blessing vpon them. They can neither giue health to the body, nor grace to the soule. The perfumed robe cannot prevent the infected ayer, the noble Garter cannot cure the yrksome Gout, the imperiall Crowne cannot helpe the painefull head ach, the chayre of estate cannot keepe out cares and feares, the awfull Sword and Scepter cannot keepe off Gods dreadfull iudgements. Though *Pharaoh* would haue resigned his Crowne and Kingdome, hee could

Exod. 9. 10.

Luke 12. 20.

Luke 16. 24.

*Talibus bonis
non sunt homi-
nes boni. August.
Epist. 121.*

Esay 40. 6.

not keepe the frogges from his cham-
bers, the blood from the waters,
the botches from the body, nor
obstinacy from his soule. The
rich mans great possessions and full
barnes could not redeeme his life,
nor bale him for one night. All
Dives wealth could not purchase
one droppe of water to coole his
tongue.

The whole world if it were at a
mans disposing, could not giue him
Faith, Repentance, the giuft of pray-
er, or the least degree of grace; nor
obtaine him pardon euen for the least
sinne that euer he committed.

Such goods, saith Saint *Austine*,
cannot make men good. If all hu-
mane excellency might meete toge-
ther in one person, as it were so many
Sunne-beames in one center, yet be-
hold all were vanity. *All flesh is grasse,
and the glory thereof as the flower of the
field.*

Againe, as they are vaine for vse,
so

so are they fraile for substance. The world is *Persona quædam scenica*, and the fashion of it *passeth away*. Diuers Philosophers, saith *Tertullian*, were loath to ascribe a beginning to the world, because that would necessarily inferre an ending, (for *ortus is principium interitus*;) But wee by Faith doe knowe the infancy of the world, and behold by experience her declining estate. And as it was once nothing but a *tohu and bohu*, euen a confused *Chaos*: So some shall liue to see the day of her totall dissolution. For *the heauens must passe away with a noyse, and the elements melt with heate, the earth and the workes therein shall be burned vp*. Therefore *Grègory* saith truly, *mundi voces ruine*, though the word of God were silent, the world proclaimes her owne ruine. And if the world might alwaies remaine; yet experience doeth manifest, that we cannot alwayes remaine in the world: for *one generation passeth,*

Chrys. in Rom. hom. 10.
1. Cor. 7. 31.
Tertul. Cont. Marc. 1. 13.

Phil. de decem præcept.

Heb. 11. 3.

Gen. 1. 2.

2. Pet. 3. 10.

Greg. in Euang. Hom. 4.

Ecc. 1. 4.

Dan. 2. 35.

seth, and another commeth, like the ebbing and flowing of the waters. Though some bee like the head of gold, some like the brest of siluer, and others like the thighes of brasse, in Daniels Image, yet death is a stone cut out of the mountaine of mans transgressions, that dasheth all to pieces. Though men shine in glory like starres in the firmament, yet is it but for a while; they must in time vanish like comets. Scarce any of vs but haue liued to see the setting of three the most glorious starres that euer shined in our Hemisphere. Queene Elizabeth the Phenix of her sex, Prince Henry the mirror of his age, and the late gracious Queene Anne. Neither could Crownes, or Kingdomes ransom, or rescue them from the hand of the graue.

Sic transit gloria mundi.

Againe, as they are fraile for substance, so are they inconstant for continuance. They wax and wane like the Moone,

Moone, they ebbe and flow like the Sea, so saith *Nazianzen*, *Hæc vniuersitas fluctuat*. And therefore hee fitly calles the world an impostor. If any thing seeme more excellent then other: yet is the course and confluence of honours & aduancement; yet haue wee seene the Moone of great mens honours beene ecclipsed at the full, and the Sunne of their pompe goe downe at noone: as *Amos* speakes. Are not men *ambitious* of honours well compared to climers of *Nut-trees*, some breaking their neckes with climing, others their teeth with cracking the nuttes; how haue wee seene some followed with *Hofannes*, and not long after pursued with *Cru-cifixes*, that haue triumpht with *Ham-an*, that great courtier, and haue afterwards had cause to feare *Hamans* doome: Enen when *Baltasar* in his greatest iollity was quaffing and carowling healths in the sacred vessels: Deaths Secretary, the hand writing

Nazianz.
Orat. 23.

Decursus bono-
rum.

Amos 8.9.

Hesl. 3. 1. 7. 10.

Dan. 5. 4.

on the wall, told him *he was waighed in the ballance, and his Kingdome was finished.*

When *Alexander* in the height of his glory kept (as the History saith) *conuentum terrarum orbis*, a Parliament of the whole world, himselfe was summoned by death to appeare in another world. *Erat res spectaculo digna*, saith *Iustin*, It was a wonderfull precedent of the vanity and variety of humane condition, to see mighty *Zerxes* flote and fly away in a small vessell, who before wanted Searoom for his shippes. But if euer there were a liuely spectacle of the worlds vanitie and misery, it was *Zedekiah*, who of a potent King became a miserable captiue: saw his children slaine before his face, after that had his eyes put out, and dyed miserably in prison.

Againe, as they are inconstant for continuance, so are they in possession without content. *Quod placuit displicet,*

Enchiridion 2.

2 Kings 25.

*Hieron. in
Nab. 3.*

cet, that pleaseth vs to day like a fresh
nosegay, to morrow doth displease
vs as withered flowers; The rich man
is as much troubled with his aboun-
dance, as the poore man with his pit-
tance. *What shall I doe* saith the rich
man; and what greater strait can
the poore man bee brought into by
his pouerty? The *Lacedemonians*,
more humani ingenij saith the Histori-
an, hauing got *Athens*, are not con-
tent, except they be Lords of all *Asia*.
When *Pyrrhus* hath sacked *Rome*, hee
will subdue all *Italy*; when *Italy* is sub-
dued, he will conquer *Carthage*; when
Carthage is conquered, he will set vp-
on *Macedonia*; and will neuer rest so
long as a stone remaines to bee row-
led. The heart of a man is little in
quantity, but large in desire. Though
you fill the hands, the chestes, the
house: yet is the heart hardly satis-
fied.

The whole circular world cannot
fill the triangular heart of man.

Lastly,

Luk. 12. 17.

According to
the disposition
of man.
1st lib. 6.

Plutarch in
vit. Pyrrhi.

Lastly, as world is insufficient for content, so is it dangerous in fruition, and oftentimes becomes a snare to the soule of the carelesse.

Laqueos a dextris et a sinistris
Bernard.
Chrys. op. imperf.
Hom. 39.

Numb. 23.
Act. 19. 26.
Math. 27. 15.

Math. 23.
Luk. 14.

The world is Sathans factor, and hath snares on both hands. It is fitly compared by the ancient to the brackish sea, wherein are rockes of Pride, shelues of Presumption, gulfes of despair, tempests of Vanitie, pirates of iniquitie, sent out by Sathan with Pinaces of infinite temptations. It is indeede the pandor of vice. It stirred vp *Balaam* to curse the Israelits, made *Demetrius* an Orator for Idolatry, inticed *Iudas* to become a traytor: and as it is the pandor of vice, so is it the burre and bane of grace. The Farme, the Marriage, the Merchandise, keepe men from the heavenly banquet.

And are the things of this world so vaine in vse, so fraile in substance, so inconstant for continuance, so insufficient for content, so dangerous in fruition?

The

The due meditation of this may cause vs to hearken to Saint *Iohns* dehortation; *Loue not the world, neither the things of the world.* It may bee a good meanes to waine our affections from such fading vanities, and to settle them vpon the soules felicitie. As *Themistocles* father, to withdraw him from ambitious aspyring, had him along the shore, and shewed him the racke of old Callies; therein demonstrating the state of men in eminent place: so haue the Scriptures shewed, and experience manifested these vanities and miseries, to withdraw our affections from the loue of the world, and to fix them vpon the care of the soule. For the care and loue of the world and of the soule, in an extreame degree are so opposite, that they cannot stand together; as it is in nature, so it is in grace: *Generatio vnius est corruptio alterius.* The more care wee haue of the world, the lesse wee haue of the soule. When *Demas* im-

braces

1. I. h. 2. 15.

Plutarch in
vit. Themist.

2. Tim. 4. 9.

Phil. 3.

Reuel. 12. 1.

Mal. 4. 2.

Chry. hom. quod
nemo leditur
nisi a se.

Luk. 12. 15.

braces the world he leaues the Apo-
stles ; but when *Paul* cleaues con-
stantly to *Christ*, he counts all dung
and losse in comparison of him. Ther-
fore as the *woman* in the twelfth of
the Reuelation, *being cloathed with
the Sunne, tramples the Moone vnder
her feete*: So must wee, (if wee haue
put on *Christ the Sun of righteousness*,)
trample all sublunary things vnder
the feete of our affections. Like the
three children in the third of *Daniel*.
Who (saith *Chrysostom*) *by the*
Faith had their hearts so eleuaed
they esteemed the Kings Court
ergastis squalorem: euen as a
prison.

Now for the better moderating
our affections, these meditations
be helpfull.

First, let vs consider, that *no man*
life stands in abundance. That nature
is content with litle, grace with lesse.
Though a great Kingdome cannot
content *Philip of Macedon* in the
time

time of his life: yet a small portion of ground will suffice him at the day of his death. Though three kingdoms seeme not enough for great *Saladine* whilest hee is aliue; yet when hee is dead his winding sheete is all that he carries with him.

Againe, let vs consider that our liues are short and vncertaine. Wee are, saith *Chrysostom*, like actors on a

when the euening is come, and dismissed, the King and the play by their personated So when the Comedy or our life is ended, all ornaments and honours are d.

rich and the poore meete to-
salomon saith. They meete in
ae, and there poore *Codrus* is
rich as pompous *Craffus*. There-
fore as *Plutarch* saith of *Demosthenes*,
Spiritus angustia, &c. His short breath
and long periods did not well agree: So
Gregory sayes well, *Longa nostra deside-*
ria

*Exigua terra
portio. Plat.
Moral. de ex-
sulso.
Platina in vita
Celestin. 3.*

*Chry. de Laz.
Con. 2.*

Prou. 22. 29

*Plutar. in vita
Demosth.*

*Greg. in Euang.
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Againe, let vs consider that our liues are short and vncertaine. Wee are, saith *Chrysostom*, like actors on a stage; when the euening is come, and the stage dismissed, the King and the Captaine lay by their personated parts: and so when the Comedy or Tragedy of our life is ended, all worldly ornaments and honours are then remoued.

Then the rich and the poore meete together, as *Salomon* saith. They meete in the graue, and there poore *Codrús* is as rich as pompous *Cræssus*. Therefore as *Plutarch* saith of *Demosthenes*, *Spiritus angustia, &c.* His short breath and long periods did not well agree: So *Gregory* sayes well, *Longa nostra deside-*
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Exigua terre
por. 10. Plat.
Moral. de ex-
silio.
Platina in vita
Celestin. 3.

Chry. de Laz.
Con. 2.

Prou. 12. 2.

Plutar. in vita
Demosth.

Greg. in Euang.
Hom. 32.

via increpat vita brevis. Our short liues may very wel check and abridge our immoderat desires.

3

Math. 6 32.

Againe, let vs consider that the eye of our all-sufficient God is still watching ouer vs. *Your heauenly Father knoweth what you neede*, saith Christ. He can cause all the creatures to haue care of vs, as wee see in the case of *Elias*. The Rauens, which by name & nature are rauenous, brought him bread & flesh both morning and evening. The widow, which lacked reliefe for her self, did furnish him meale & oyle. The Angell of God sent him with a cake, and a cruse of water.

1. Reg. 17. 6.

Vers. 10.

1. Reg. 19. 6.

Thus the ayer, the earth, the rauens, by Gods appointment and providence, shall bee rich storehouses, and yeelde plentifull supplies to his seruants; this meditation did establisth *Moses* heart: though the Israelites murmured vpon euery want, *Moses* was neuer dismayed so long as hee wanted.

wanted not a God. And so let it establish ours, least wee heare that iust reproofe, *O you of little Faith, wherefore doe you doubt?*

Math. 14. 31.

But what must we cast off all care concerning earthly things? Nothing lesse.

But first, wee must proportion our cares for our soules and the world, as *Noah* did the creatures for the Arke,

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Genes. 7. 2.

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Math. 6. 25.

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the things of this life, as if

1. Cor 7. 31.

them not.

Thirdly, in our care for worldly things, wee must haue an especiall care to keep our soules from the spots and snares of the world; like the fish
tha

1am. 1. 27.

ria increpat vita brevis. Our short liues may very wel check and abridge our immoderat desires.

3

Math. 6 32.

Againe, let vs consider that the eye of our all-sufficient God is still watching ouer vs. *Your heauenly Father knoweth what you neede*, saith Christ. He can cause all the creatures to haue care of vs, as wee see in the case of *Elias*. The Rauens, which by name & nature are rauenous, *brought him bread & flesh both morning and eue-ning*. The widow, which lacked reliefe for her self, did furnish him with *meale & oyle*. The Angell of God presented him with a cake, and a cruse of water.

1. Reg. 17. 6.

Vers. 10.

1. Reg. 19. 6.

Thus the ayer, the earth, the hea- uens, by Gods appointment and pro- uidence, shall bee rich storehouses, and yeelde plentifull supplies to his seruants; this meditation did establisth *Moses* heart: though the Israelites murmured vpon euery want, *Moses* was neuer dismayed so long as hee wanted

wanted not a God. And so let it establish ours, least wee heare that iust reproofe, *O you of little Faith, wherefore doe you doubt?*

Math. 14. 31.

But what must we cast off all care concerning earthly things? Nothing lesse.

But first, wee must proportion our cares for our soules and the world, as *Noah* did the creatures for the Arke, he brought in of cleane beasts by sevens, of uncleane by couples. So must our care for our soules surmount our care for the world by many degrees.

Genes. 7. 2.

Secondly, this care of ours for worldly things must not be *μισαρη*, a distracting of our mindes in themselves, or from God: we must entertaine therefore the Apostles direction, *in using the things of this life, as if we used them not.*

Math. 6. 35.

1. Cor 7. 31.

Thirdly, in our care for worldly things, wee must haue an especiall care to keep our soules from the spots and inares of the world, like the fish
tha:

1. Sam. 1. 27.

that keepe freesh in the brackish seas. A seruant, whilest a stranger walkes with his maister, will follow them both; but when the stranger departs from his maister, hee will leaue the stranger, & follow his maister. Whilst the world doth any way concur with the Lord, and conduce to the saluation of the soule, so far we may accompany it: but if it once depart from that then let vs giue the world a farewell, follow the Lord, and haue care of our soules.

Gen. 1. 9.

Fourthly, we must imitate the skillfull Physitians, who make soueraigne mythrdates of the venemous Viper. As Almighty God, by bounding and confining the waters to their proper places, hath made the sea a garment, which before was a grāue to the earth: So wee by bounding and ordering our affections towards the world, and actions in the world, may make it a helpe, which otherwise would be a hinderance to the saluati-
on

on of our soules. For so may a man vse the things of the world, that hee may further his account in the day of the Lord.

Make your *bagges*, saith our Saviour, *that wax not old, a treasure that shall neuer faile in heauen.* To this purpose Saint *Austin* saith, *Fac traiectionem*; meaning that wee should employ these earthly things to the glory of God, and the good of our brethren; that, like prouident Marchants, wee may haue these temporals returned in heauen, by bill of exchange, in things eternall.

Luk. 12. 35.

And so much for the first part.

The second part.

The excellency of the Soule.

WHen Almighty God had in six dayes made the light, the common diall of the world; the fir-

C

ma-

mament, the store-house of his iustice and mercy; the Sea, the worlds ferry: the earth, mans worke-house; the Sunne and Moone, the lights chariots; the fowles, the ayer Chorists, and the beastes mans seruants: yet had hee one more excellent piece of worke to bee made. And that was man, a μικροκοσμος euen an abstract of the whole. To whom hauing fashioned a body, proceeding by degrees of perfection, he lastly created a soule.

1. Sam. 10. 10.

And as the family of *Matri* was singled out of the Tribe of *Beniamin*, and *Saul* out of the family of *Matri*, being higher then the rest by the shoulders vppward: So is the soule singled out from the other creatures farre surpassing them all in excellency.

As I haue briefly displaied the vanitie of the world: so must I now call you to viewe the excellency of the Soule; that you may see how
bad

bad a bargaine it is to winne, if it were possible, the whole world, and to lose the soule.

Euery soule is more excellent then the best body that is; So that *anima musca est sole prastantior*. Euen the sensitiue soule of a silly flye is more excellent in nature, though not in vse, then the glorious Sunne. But heere you must not consider the soule deflowred, like *Tamar*, by *Adams* transgression: but like the Kings daughter, *all glorious within* by the worke of Redemption. Of which I may say with Saint *Ierom*, *Quid anima pulchrius?* what is more beautifull then the soule?

First, the excellency of the soule is seene in the worke of creation: for in that all the causes doe concur for the perfection of it. If you consider the efficient cause, it is *Elohim* the blessed Trinitie, as it were consulting vpon the creation of man. And how? *Non imperiali verbo sed famili-*

August de lib. arbit. 3.5.

Aug. de dunb. anim. cap. 4.

Psal. 45.

Hieron. ad Furiam.

Gen. 1. 26.

Tertul aduers. Marci lib. 2.

ari, Not by a word of power and precept, but by a word of fauour and familiaritie. Not with a *fiat*, *let it be made*, as in the other workes, but with a *faciamus*, *let vs make man*. Here is, saith *Chrysostom*, a great diuersity of wordes, to set foorth the wonderfull difference of the workes. Here God the Father, who is the fountaine of the Deitie, consults the Sonne and the holy Ghost; and all of them in an extraordinary manner doe (as it were) lay their handes to the worke. Yea it is further obseruable, that whereas Almighty God hath left to other creatures a certaine power to produce their like, by an ordinary course of propagation, hee hath reserued to himselfe the creation of euery humane soule to the end of the world.

If you consider the matter whereof the soule was made; it was not produced out of the base Chaos, and confused Masse, as the other creatures

tures were : but is of a farre more noble and diuine substance. A *quinta essentia*, indeede more excellent then the heauens. For though concerning the body ^{Gen. 1.27.} God framed it of the earth : yet of the soule it is said ^{Gen. 2.7.} *hee created it*, that is of nothing, as *Petrus Galatinus* obserues. And the Scripture likewise saith, that *God breathed into man the breath of life*. So that albeit the soule of man be not a part of the Diuine Essence, as the *Maniches* absurdly held : yet is it of an angelicall nature. Therefore I may say with Bernard, *Anima non solum celestis est, sed calum*. The soule of man is not onely of a heavenly nature, but euen a heauen it selfe, wherein all excellent vertues are fixed, like the Sunne, and Moone, and Starres in the firmament.

If you will consider the forme of the soule, behold it was made after the image of God.

There are two different words in the

*Petr. Gal. de
arian. fidei.
lib. 2. cap. 8.
Gen. 2.7.*

*Bernard. in
cant. ser. 27.*

Gen. 1.27

Gen. I. 26.

August de Trin.
lib. 11. cap. 11.

Ephes. 4. 24.

the Decree, *Let vs make man in our image, & according to our likenesse;* and the word *creat* is repeated in the execution of the Decree; *Thus God created man in his Image, in the Image of God created he him.* And both those doubtlesse to note the great resemblance the soule of man hath of God. As indeede it hath in respect of Essence, attributes & operation. God is a spirit immortall, inuisible, & so is the Soule. There are three persons in one Diuine Essence; and there are three especiall faculties in one Soule, as *St. Austin* notes. The Soule likewise resembleth God in respect of *Wisdome, Holinesse, Righteousnesse,* and other particular attributes of *Grace.* And concerning her operations and actions, *shee* is in them, though not omnipotent, yet very admirable, as her witty inuention, sound resolution, swift motion, high and diuine contemplation doe manifest. She being able in a moment, to mount vp
to

to the heauens, to descend downe to hell, and to flye to the vittermost parts of the world.

If you consider *the ende* why the Soule was made; it was, that it might be the Temple of God, and the habitation of his blessed Spirit. It is true that the body is, in some sort, the Temple of the holy Ghost; but the Soule in a farre more excellent maner.

1. Cor. 6. 19.

The body is but like the base Court of *Salomons* Temple, the Soule is like the *Sanctum Sanctorum*, the Holy of Holies, wherein were the Cherubims and the mercy seat: yea therefore was the Soule created, that it might bee the habitation of Gods Spirit in this life, and take vp with him an eternall habitation in the life to come.

Secondly, againe, as the excellency of the Soule is set forth in the worke of creation, so is it euident in the worke of Redemption. *Propter hanc*

Chry in Mat.
Hom. 25.

La Tant. lib
3. cap. 25. quod
Platonem paruo
estunaret.

Chry in Ps. 48.

1. Pet. 1. 18.

Phil. 2. 7.

Deus facit mundum, propter hanc filius Dei venit in mundum. It was for the Soules sake that God created the world, and it was for the Soule that the Sonne of God came into the world, saith *Chrysostom*.

Seneca did censure *Anicetus* for that he redeemed *Plato* for eight *Sestertijs*, the same being too meane a rancome for so worthy a man. But this censure cannot light vpon our Sauour; who gaue not for the Soule of man the Earth, the Sea, the World, as *Chrysostom* saith: but that which was of infinite value, euen his owne dearest blood. And so saith the Apostle. *We were not redeemed with corruptible things, as silver or gold, but with the precious blood of Christ, as of a lambe without spot.* It was no small matter that caused the Sonne of God to descend from his throne, and disrobe himselfe of his glory; yea, to make himselfe of no reputation. It was no base purchase that must cost him

him his dearest heart blood, as *Bernard* truly saith; *Magna res est anima que Ghristi sanguine redempta est.* The soule must needes bee excellent that was redeemed with the blood of Christ.

Thirdly, againe it doth not a little argue the excellency of the Soule, in that Sathan seekes so earnestly to gaine it. *He goes about like a roaring Lyon, and compasseth the earth too and fro to get one Soule.* For it was not so much the afflicting of *Iobs* body that Sathan stood vpon, but the gayning of his soule, by stirring him vp to impatience, that so hee might curse God to his face. He sayes as the King of Sodom saide to *Abraham*, giue me the soules, and take thou the goods to thy selfe. And indeed they are the soules of Gods dearest seruants which hee especially aymes at; Like the King of Syria, who saide to his souldiers, *Neither against small or great, but onely against the King of Israel.*

A^ct. 20. 28.

Bern. Ep^l. 4. 14.

1. Pet. 5. 8.

Iob. 1. 7.

Iob. 2. 5.

Gen 14. 21.

1. King. 22. 21.

Israel. A man that sees a mighty enemy laying siege to a Citie with great violence to winne it; will quickly coniecture that the same is rich. And may not a man conclude likewise the riches and excellency of the soule, from the fierce and violent assaults that Sathan makes vpon the seruants of God for the winning of it?

In a word, the excellency of the soule is euident in the offices of the Angels, who being the guard of Gods children, doe pitch their tents about them while they liue, and when they die, are the Lords winged Postes, to carry their soules into *Abrahams* bosom.

Thus haue I spoken somewhat of the excellency of the soule; and many of you, no doubt, who haue with *Socrates* beene much exercised in contemplation of that noble substance, can say with the *Queene of Sheba* to *Salomon*, *Behold the one halfe hath not beene told me.* Yet euen this which

Psal. 34. 7.

Luk. 16. 22.

1. King. 10. 7.

which hath been said may, I hope, be sufficient to winne this conclusion from any religious heart; *It were pity to lose the soule for the gaine of the whole world.*

There is nothing so deare to a Christian (the glory of God excepted) as his soule. For though *Moses* desired to bee blotted out of the booke of life for the nation of the *Jewes*; yet was not this simply foorth of his compassion to them, or neglect of himselfe, but with especial reference to Gods glory, which otherwise might haue bene impeached in the failing of his trueth and power, for the performance of his promises. Wee will laugh at little children, to see them part with rich Jewels for childish trifles: and who doth not wonder at the folly of our first parents, that would lose Paradise for an Apple: yet alas, daily experience doth proclaime it that many are so childish, to part with these

Exod. 32.32.

Sueton in
vita August.

these rich and precious Jewels their Soules, for base trifles, and so foolish to lose the celestiall Paradise, the Kingdome of Heauen, for earthly vanities. Of whom I may say with *Augustus Caesar*, in *Suetonius*, *They are like a man that fishes with a golden hooke, the gaine can neuer recompence the losse.* It is hard to finde a *Curtius* or a *Codrus*, that will voluntarily lay downe his life for large offers. Yea a poore man will not doe it for the whole world. For he knows, when he is gone, al the world is gone with him.

Iob. 24.

If men doe thus value their temporal liues, O y, how highly should they prize eternall life? *If skin for skin, and all that a man hath hee will giue for his life*, then surely skinne for skinne, yea life and all, should hee giue for his Soule. For though it cost him his naturall life for the saluation of his Soule: yet *O beatum damnum, O iactura felix*, saith *Hilary*, *O blessed losse, O happy dammage*: for behold, it shall

Hilary in Mat.
Can. 16.

shall yeeld a blessed recompence.

Againe, the consideration of the Soules excellency should cause vs to mourne, when wee see others runne headlong into perdition. It is lamentable to behold: for what trifles many sell their Soules, that cost Christ Iesus so much the redeeming. The view of this drew reares from the Apostles eyes: for saith he, There are many walke, of whom I haue told you, and now tell you weeping; and why? they are enemies to the Crosse of Christ, and their end is damnation. And surely it would make a Christian heart bleed, to see how people by swearing, lying, whoring, and other prophane and wicked courses do cast away their soules.

The losse of the which is vnualueable, vnrecoverable. It is not a thousand of rammes, or ten thousand riuers of oyle, that can satisfie for the sinne of the Soule. It is not the whole world; yea were there as many worlds as

Phil. 3. 18.

*Gravius est
dammum quam
ut sit compara-
tio. Auguſt.
ſerm. dom in
mont. l. 6. 2.
Mich. 6. 7.*

Epicurus

Epicurus dreamed of, they could not counteruaile the losse of the Soule. And therefore our Sauour demaunds in the next Verse, *What shall a man giue in exchange for his Soule?* meaning indeede, that nothing in the world can answere the worth of it. All other losses may bee recompenced, or recouered, this by no meanes can.

Chrys. ad pop.
Ani iob. hom. 32.

Saint *Chrysostome* hath well obserued with the *Anatomistes*, *Omnia Deus dedit duplicia*, God hath in the frame of the body giuen a man two eyes, two eares, two hands, two feete and the like: that the fayling of one may bee supplied by the other; *Animam vero Vnam*, hee hath giuen him but one Soule; so that if it beelost, there is no supply to be had. *Nebuchadnezar* may lose his Kingdome, and it may be restored; *Iob* his health and wealth, and they may bee recouered; *Lazarus* his life and he may be reniued; But this losse saith *Chrysostom*

Dan. 4.

Iob. 3. 7. 42.

Ioh. 11.
Chrys. in Plat.
Hom. 56.

stom, Nullo remedio sarciri, nullo pretio redimi potest. No meanes can repaire it, no price can redeeme it; all the world cannot recompence it. When *Phineas* wife heard of the losse of the *Arkeas* we read, *1. Sam. 4. 19.* Shee fell in trauell, and though the women did seeke to comfort her, by telling her she had borne a sonne: yet shee did not regard it, but named the child *Ichabod* and so expired. So if a man lose his Soule, all the pleasures & profits in the world can yeelde him smal comfort. Hee must needs trauaile in anguish & anxiety of mind, & may say of his Soule, as shee said of her son *Ichabod*, *Where is the glory? the glory is gone?* Chrysostome hath a notable comparison to this purpose. *If thou shouldest be grievously sicke, saith hee, what comfort could it be to thee to see thy seruants merry and iocund?* So if thy Soule be dangerously sicke with sinne, what comfort can it haue, to see thy body

That is, the
glory is gone.

dy to enioy all the pleasures of the earth?

Were the losse of the soule a meere priuation thereof onely; some peraduenture might say desperately, as *Hester* said religiously: *If I perish, I perish*. But behold an infinite number of miseries doe accompany the losse of the Soule. With the losse of thy Soule thou loofest thy God, who is *anima anima*, the Soule of thy Soule; *In whose presence is the fulnesse of ioy, and at whose right hand are pleasures for euermore*. Then maiest thou goe mourning all the day long, when it may bee saide vnto thee, as it is in the Psalme, *Where is now thy God?* Thou lofest Christ with all his merits. And if this sunne of righteousness bee ecclipsed to thee, where is thy comfort? thou loofest the presence and protection of the holy Angels, *Who are ministring spirits, sent forth for the good of those that are heyres of saluation*. Thou loofest the
com-

Hest. 4. 16.

*Bern serm. de
vit. & c. sens.
Psal. 16. 16.*

Psal. 42. 10.

Heb. 1. 14.

comfort of a good conscience. which to the godly is a continuall feast. In a word, thou loofest the ioyes of heauen; the blessed society of innumerable *Angels, the spirits of iust and perfect men.* Can the whole world recompense these losses.

Heb. 12.

When *Queene Hester* intreated for her selfe and her people, shee spake thus to *Assuerus*, *If we had beene sold for bond-men, and bond-women, I had held my tongue; though the enemy cou'd not recompence the Kings dammage; So may I say if the losse of the Soule caried with it solely the former losses, though the dammage be incomperable, yet were it somewhat tolerable. But now, in the losing of God, of Christ, and the Elect Angels, thou gainest the society of damned spirits: in the losse of heauen; thou gainest hell. In the losse of that celestiall Citie, thou gainest a loathsome prison, that shall neuer be opened. In the losse of the glory of the lambe,*

Heb. 7. 41

D

thou

Auguſt.

Cyprian.

1 Sam. 15.14

thou gaineſt the fire that can neuer be quenched. In the loſſe of a comfortable conſcience, thou gaineſt a helliſh torture that ſhall neuer be eaſed or ended. Therefore I may ſay with the ancient Father, *Damnatione anime eſt damnum maxima luctuoſum*, The damnation of the Soule is the moſt lamentable damage that poſſibly can be. God forbid therefore that any man, for winning the whole world, ſhould loſe his owne Soule, that is *impar commercium*, no valuable commerce, a bad bargaine.

Some peraduenture will ſay vnto me, who doth not preferre his Soule before any thing in the world? but as Samuel ſaide to Saul, *What meanes then this bleating of ſheepe in mine eares, and the lowing of the oxen?* So may I ſay, what meanes then that curious and fantaſticall decking of the body? what meanes thoſe ſtately buildings, the monuments of pride? what meanes that riſing vpearely, and going

ing late to bed, to get the worldly *Manimon*, and all with neglect of the Soule? were men and women halfe so industerous and studious in the seruice of God, the practise of piety, and the duties of Christianitie, as they are for these earthly things, I would then say indeede they preferred their soules before the world. But experience sheweth, that the most are like *Martha*, carefull and troubled about many things, neglecting the Soule the most precious of all things. When men can sorrowe for a small losse, and not mourne for a great sinne, where is their care for the Soule? Whereas God hath selected but one day of the seauen for the mart of the Soule, yet how few doe spend that day for the enriching of the same? yea, how many are there that giue God and their Soules scarce the tithe of their owne? and where is then their care of the Soule. As *Dal-*

Luke 10. 40.

Iud. 16. 15.

lah said to *Sampson*, *How canst thou say I loue thee ; when thy heart is not with mee ?* So may I say to a carelesse Christian, how dost thou loue thy soule , when thy greatest cost, and care , and paines , are for thy body, and thy outward estate, and very litle, if any at all, for the saluation of thy soule ?

Againe , seeing that the soule is so excellent , wee must haue care to auoide those things that indanger or lose it. There are many difficult problems concerning the soule , as appeares by Saint *Austins* perplexed disputes. But there is none more expedite, and expedient then these: namely , how the Soule may bee lost , and how that it may bee saued.

The things that are dangerous to the Soule are many , but they may bee reduced to two heads. For as there are two wayes of killing the body , so are there two also of de-

*August. in
varijs locis.*

destroying the Soule.

The first is positive, by offering violence to it.

The second privative, by withholding the meanes of preservation from it.

Sinne is that which offers violence to the Soule, *Mors animæ peccatum*, saith *Clemens Alexandrinus*: Sinne is the death and destruction of the Soule. And so saith the Apostle, *The wages of sinne is death.*

*Clemens Alex-
andr. Strom. l. 3.*

Rom. 6. ult.

Thus many Gentlemen, by their pride, oppression, and grinding of the faces of the poore, to enlarge their Possessions, doe lose their soules.

Esay 3. 15.

Thus too many Church-men, for that *Filthy lucre*, the bargain of *Simon Magus*, and the wages of *Balaam*, doe lose their soules.

Tit. 1. 7.

*Act. 8. 18. 19.
1. Pet. 2. 15.*

Thus many Tradesmen, by dealing deceitfully, dishonestly, unconscionably, whilst they say, and

D 3

swear,

fwear, and lye, doe vent their wares
but lose their soules.

Aug. de Temp.
Serm. 215.

There is neuer vniust gaine, saith
Saint *Austin*, but with iust losse.
There is *lucrum in arca*, but *damnum*
in conscientia. There is gaine in the
Coffer, but losse in the Consci-
ence.

1. King. 21. 3.

God forbid, sayd *Naboth*, *That I*
should giue the Inheritance of my Fa-
thers. And so should euery good
Christian say, God forbid, that
for any worldly gaine I should giue
away my soule.

Naz. Oral. 36.

It is true, as *Nazianzen* saith, *Om-*
ne peccatum est mors anima: Euery
sinne dorth wound and kill the
soule. But as it is in wounds some
are more mortall then other; so is it
in sinnes, some are more dange-
rous and deadly then others.

1. King. 21. 25.

Some with *Ahab*, doe euen
sell themselues to worke wicked-
nesse.

Some wretches make fearfull and
reall

reall compacts with the Diuell, and ingage their foules, as Witches, Coniurers, and the rest of that black guard.

Yea, some doe engage both body and soule to the Diuell, as Pope Syluester the second, who attained the Popedom, by the Diuels helpe, *Ea lege ut totus illius esse*, Vpon condition, saith *Platina*, that hee should be his both body and soule.

Plat in vita Syluest. 2.

Yea some, not onely are prophane and vicious themselues, but corrupt others also, as *Ieroboam*, Who made all *Israel* to sinne, and so they lose their foules by a double iniquity, and make Hell their owne by a double purchase.

1. Reg. 15. 30.

Thus are some more desperate sinners then others; yet is there no sinne so small, but like a little leake in a Shippe, if it bee not stopped, it makes somewhat to the Shipwracke of the soule and will in time drowne it in the gulph of eternall perdition,

and therefore is carefully to bee auoyded.*

Psal. 19. 13.

But euery one that feares God and loues his owne soule, should especially pray with the Prophet *Dauid*, *Lord keepe thy seruant from presumptuous finnes*: for such indeed are the extreame bane of the soule.

The second way of losing the soule is, by withholding from it the meanes of preservation. It was a poore equiuoting trick of the Duke *de Alba*, at the *Finke* before *Harlem*, when hauing promised the Souldiers their liues, he caused them to perish with hunger, and being challenged for his promise, answered, that he had giuen them assurance of their liues, but not promised that they should haue meate and drinke. And such is the folly of him that talkes of sauing his soule, and yet denies vnto it the meanes of saluation. Therefore the Apostle tolde the Iewes, that *In putting away the Word*
of

of God they iudged themselves unworthy of everlasting life.

Acts 13.46.

It is not materiall, if the soule bee lost, whether it bee by languishing or violence. When a Christian is negligent in hearing the Word of God, cold and carelesse in prayer, remisse in the actions of mortification, &c. his soule must needs languish.

If Salomon call it a *Vanity* for a man to defraude his Soule of temperall blessings, I may truely say, It is a great folly and misery to defraud the Soule of spirituall, and consequently to deprive it of eternall.

Eccles. 4.8.

Againe, forasmuch as the Soule is so excellent, that it stands vs vpon to take the best courses for the preservation and saluation of it.

That Physicall Aphorisme for the body holdes very well in the case of the Soule, *Contraria contrarijs curantur.*

Hipocrat.

And Basill speakes in this case like

Basil. Affel.
cap. 55.

like a Phyſician, *Evacuetur superfluum, subministretur necessarium.* Vice must be abandoned, and grace entertained.

As the violence of sinne and the neglect of good meanes are the destruction of the soule: so the auoyding of the one, and the vse of the other, must bee the meanes of the sole preferuation of the same.

Gen. 27.

First of all, Sinne must bee expelled out of the Soule by vnfeined repentance, as *Ishmael* was cast out of *Abrahams* House.

Iohn 2. 15.

The Soule is the Temple of the Holy Ghost, if therefore sinne haue entered, scourge it out with the rodde of remorse and compunction, as our Sauour did the buyers and sellers out of the Temple at *Ierusalem.*

If the Phyſition perswade vs to take physicke, though it bee yrksome, or warne vs to auoide euill diet, though
it

it bee pleasant, wee doe it. *Vincis desiderium ventris ob desiderium sanitatis*, saith *Chrysostom*? Doeſt thou ſubdue thy appetite for the health of thy body, and wilt thou not maister thy affections for the ſaluation of thy ſoule? what greater folly and miſery then this? yea the ſooner ſinne is expelled and purged, the ſafer ſhall thy ſoule be.

*Chry. in Mat.
Hom. 31.*

Therefore *Salomons* counſell to a ſurety is good for a ſinner; *If thou haſt inſnared thy ſoule with ſinne, giue no ſleepe to thine eyes, nor ſlumber to thy eye-lids. Deliuer thy ſoule as a Roe from the hand of the hunter, and as a byrd from the hand of the fowler. Reſt not till thou haſt made thy peace with God.*

Prou 6. 4.

Againe, the ſoule muſt bee carefully fenced againſt the incurſions of ſinne: as a man will arme himſelfe carefully againſt a thiefe that will robbe and kill; ſo muſt wee doe againſt ſinne which will robbe vs of

of grace, and wound soules to death.

2. Reg. 11. 4. 8.

Wee read in the 2. Kings 11. That *Iehoiada* caused a strong guard to attend vpon *Iosh* the Kings sonne, and appointed them in their seuerall ranks to compass him about, that *whosoener should come within the ranges should be slaine.*

Prou. 4. 23.

And such must be our guard of the soule, which is like the Kings sonne; wee must fence it on euery side, that sinne may not come neere it, if it approach neere let it die like a traytor. As *Salomon* exhorts, *super omnem custodiam, Keepe thy heart with all diligence*: so must the soule be kept with all care and vigilance.

If a man shall see the gates of a City standing open day and night, hee will iudge that either it is poore, or hath carelesse Citizens. And surely it argues either great pouerty of the soule, or extreame neglect of it, when the doores and windowes of it stand
con-

continually, or commonly open to sinne.

Now the senses are *anima fenestra*, the gates and windowes of the soule, we must therefore shut them vp against sinne. Wee must make a couenant with our eyes as *Iob* did: wee must stoppe our eares at *Rabshekaes* blasphemies, as the Iewes did: wee must keepe our mouthes as it were with a bridle, as *David* did. And as *Noah* pitched his Arke within and without against the inundation of the waters; so must we euery way defend our soules against the inundation of sinne.

He that will keepe infection from the heart will vse some good Mithridate. Now against sinne, which infects the soule, there is no Mithridate like the meditation of Christs death and passion. For it will cause a man to reason thus; was this the enemy, the traytor, that was the cause

Aug.

Iob. 31. 1.

2. Reg. 18.

Psal. 39. 2.
Gen. 6. 14.

cause of my Sauours death , and shall I entertaine it ? God forbid.

The second course to bee taken for the safetie and felicitie of the soule is the entertainment of those Christian duties and graces , where-with shee is not onely preserved, but also adorned and beautified , and of this we must also haue especiall care.

For if our bodies shall be decked, and our soules deformed, if wee bee rich in wealth, and poore in grace, if wee bee honourable in the eyes of men , and despicable in the sight of God and his holy Angels , then is our condition miserable and lamentable.

I will briefly propose some especiall ornaments of the Soule which euery good Christian must be carefull to obtaine and retaine.

First, keepe Faith and a good conscience.

science. For Faith is *Regina virtutum*, the Queene of vertues, and the foundation of all religious actions.

Chrysost.

A good conscience is *anima culcitra*, the Soules pillowe, whereupon she doth repose her selfe most sweetly and securedly, so saith the Apostle, *This is our reioycing, the testimony of a good conscience.*

Bern. fest. omni.
animar. serm. 3.

1. Cor. 1. 12.

Bee conuersant in the word of God; for it is *pabulum anime*, the sincere milke, and the bread of Life wherewith the soule is nourished and strengthened.

Lactant.
Lactio fortem
reddat animam.
Chrys. in Gen.
Hom. 29.

Tender daily and duly the homage of obedience to God, in sobrietie, righteousness, and godliness; for *pulchritudo anime pendet ab obedientia*. Obedience is much to the beautifying of the soule.

Tit. 2. 12.
Chrys. in psal. 49.

Be feruent and deuout in prayer: for prayer is the same to thy soule, that the soule is to the body, euen the life

Chrys. de anima.

August. de temp.
Serm. 226.

life of the soule, *Ascendit oratio, descendit Dei miseratio*, When our prayers ascend vp to heauen, Gods mercies descend downe vppon our soules, to our vnspeakeable comfort.

Be frequent in receiuing the Sacrament; for it is the soules *viaticum*, as the ancients call it. By it our soules are nourished, that wee may passe thorow this our pilgrimage confidently and comfortably to the kingdome of heauen.

Be often sequestred from earthly affaires, for holy and heauenly meditations.

Ambros. de bono mortis cap. 5.

The fowle that flyes low is quickly taken, saith Saint *Ambrose*, but that which soares aloft *Nec laqueis capitur, nec visco fallitur*, is neither intrapped in the snare, nor intangled in the limebush: So the soule, whilest it is houerling about these earthly vanities, is easily and quickly insnared by Sathan;

Sathan; But when it soares aloft in diuine meditations, is seldome taken in the snares of temptation.

Loe these are *ornamenta*, and *nutrimenta*, both the nourishment and ornaments of the soule.

Lastly, behold heere is singular comfort and encouragement for e- uery faithfull Minister of Christ.

Great is the honour of our cal- ling, in regard it is conuersant about such a noble subiect.

What more honourable and com- fortable then the winning of soules vnto God: Let him knowe (saith Saint Iames) *that he which conuerteth a sinner from the error of his way, shall saue a soule.*

Let him knowe saith hee, as spea- king of a matter very remarkable; and reason, for the sauing of a Soule is a more glorious worke then the conquest of all the whole world.

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*Stadium preta-
tis diuinis co-
gitationibus ani-
mam pascis.
Basil. Epist. 1.*

Iam. 5. 20.

It is a battery in the Kingdome of Sathan, and the enlargement of the Kingdome of Christ.

It is the happinesse of the conuert, who is rescued from the iawes of Hell, and the pawes of the roaring Lyon.

Dan. 13. 3.

It ads to the glory of the conuerter : *For those that turne many vnto righteousness shall shine as the Starres for ever and euer.*

1. Tim. 3. 1.

Well might Saint Paul therefore call it *καλὸν ἔργον*, a worthy worke. Yet must we remember that as it is *καλόν*, so is also *δύσκολον*, as it is worthy, so is it waighty; *They watch for your soules* (saith the Apostle) *as those that must give an account.*

Heb. 13. 17.

1. King. 20. 39.

Ezech. 3. 18.

Our charge is strickt like that in the first of the Kings, *keepe this man, if hee be lost, then shall thy life be for his life.* For so the Prophet Ezechiel tels vs, that if our people perish through our negligence, *their blood shall bee*

re-

required at our hands. When our Sa-
uiour Christ saw people without pa-
stors, as sheepe hauing no shepheard, he
had compassion vpon them.

Mat. 9. 36.

And no maruell, for what man,
(except hee haue shut vp the bowels
of compassion) can chuse but grieue,
to see some goodly shippe fraught
with rich Iewels, and many passingers
ready to sinke through negligence
of the Mariners.

If so, who can without sorrow of
heart, behold the shippes: yea the
fleete of diuers congregations ready
to perish through neglect of igno-
rant and negligent Pilots: The
consideration of which may stirre
vp euery conscionable Minister to
be faithfull and carefull in the worke
of the Lord: and may moue the peo-
ple to honour, encourage and obey
those that so watch *for their soules*;
to yeelde them the assistance of
their prayers; yea, to pray *the Lord*

1. Thes. 5. 12.

Heb. 3. 17.

Ephes. 6. 18.

of the haruest that he would send forth labourers into his haruest.

Mat. 9. 38.

Mat. 24.

Mat. 3.

Conclus.

Gen. 31.

That so they may make worke for the great haruest, when the Angels shall bee the Lords haruestmen, to carry the soules of his seruants, like good wheat into his heauenly garner.

When *Iacob* had a long time taken paynes in *Labans* seruice, hee pleaded at last the equitie of labouring for himselfe. So is it reasonable, that hee which hitherto hath beene addicted to the world, should now at last deuote himselfe and his best endeauours to the good of his Soule.

And this indeede is the summe of all that I at this time haue laboured for : namely, that you and I, and euery one of vs, may hereafter haue more care of our soules ; then euer we had. Which that wee may, that blessed Trinitie who created them,
that

that blessed Sauour who redeemed
them, and that bieſſed Spirit who
doeth ſanctifie them, grant to which
blessed Trinity all honour, and glo-
ry, dominion and Maieſty bee
rendred from henceforth
and for euer, Amen,
Amen.